

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVI

JACKSON, MISSISSIPPI, MARCH 13, 1913

NEW SERIES, VOL. XV., NO. 11

KINGDOM BRIEFS

Brother A. D. Jacks can be secured by any church wishing a pastor for one Sunday.

The Education Commission is called to meet at Clark Memorial College on the twentieth instant.

The committee on encampments appointed at the last State Convention had a meeting last week at Gulfport. They meet again in Jackson on the 25th.

Pastor J. W. Steen resigns at Philadelphia, Miss. He says, however, that he has four other churches. Four churches are enough, we think, to keep a man busy.

It is a joy to see how the interest grows in the W. M. U. at Clinton. Indeed, every part of the work shows a healthy condition and the attendance at all services is good.

Brother C. C. Chapman is teaching the high school at Vestry but he wants to give his life to the ministry to which God has called him. He comes of a preaching family, and is open to work.

"Father Buckner," of the Texas Baptist Orphans' Home, leaves on the 14th for a trip to China. He has been deeply interested in establishing a home in China for orphan children.

A benevolent gentleman who did not need either of the books offered to subscribers for renewal, and 50 cents sent the extra half dollar anyhow and requested that the book be sent to one of the deserving young preachers at Mississippi College.

A new book by Evangelist T. T. Martin is just now coming from the press. If it is like his preaching and his recent book, "God's Plan With Men," it will strengthen and clarify the faith of many.

The Baptist Orphanage rejoices in a new hospital matron in the person of Miss Lona Miley. The children brag on her on her sweet smile. Miss Miley is indeed an acquisition for whom to be thankful.

The daily papers report a good meeting at Shubuta in which fourteen were received for baptism and four by letter. At the close of the meeting the church was so strengthened that they called Pastor Chandler for full time henceforth.

Any church or Sunday School wishing a bargain in Testaments and Bibles, can get them by an immediate order to The Baptist Record. Nineteen Bibles 4 x 5 1/4 inches, and twenty Testaments 4 x 6 1/4 inches—all for five dollars. Carriage extra. Write at once.

Dr. B. H. Carroll has been and still is seriously ill at his home in Fort Worth, though now reported somewhat improved. His life has been a great blessing to the world and fortunately his books will perpetuate his influence for good through another generation.

Brother McComb and Brother Mayfield both say that where The Baptist Record is read they find the people ready to contribute to the endowment of the college. We are glad to be of service to such a worthy enterprise and hope to further every interest of the Kingdom.

The widow of the late Rev. T. C. Schilling at Magnolia, Miss., has a large number of the "Histories of the Mississippi Association" on hand, which she would be glad to sell, as she needs the money. Send her one dollar for the cloth bound or seventy-five cents for the paper, and she will send it to you.

The first instance in which the new Webb liquor law was invoked occurred last week at Lawton, Oklahoma, when forty-three cases of whiskey and sixteen cases of beer which had been shipped from Fort Worth and Kansas City, were confiscated by officers of the State. It surely will not be the last.

The suffragette parade in Washington City at the inauguration of President Wilson suffered at the hands of an unsympathetic crowd who crowded them uncomfortably and made uncomplimentary remarks about them. Some will see in this the need of the ballot for women. Others will see the folly of it. It all depends on what you thought beforehand.

Already some of the brethren have begun working for a ticket to the Southern Baptist Convention in St. Louis in May by getting subscribers to The Baptist Record. We can't announce yet what the ticket will cost, but it will be something like \$15 from Jackson; more or less, according as you are south or north of Jackson. If your ticket costs \$15, send fifteen subscribers for one year and the remittance for them. Send them as fast as you get them.

A good rule for white Christians to observe in their conduct toward negroes is so to behave toward them that the memory of their earthly conduct would not embarrass them if they should meet their colored acquaintance the next day in heaven. On the other hand, a man who is not a Christian should so treat a colored person that the recollection of his earthly relation would not add to his suffering if he meets him in the meteor world.

When M. T. Yates graduated at Wake Forest College, the acting president asked him what he was going to do next. He answered that he would work and pay \$250 he owed for his education; then go to China as a missionary. The same day this friend handed him the \$250 collected on College Hill. Two churches called him

one in Alabama, offering a salary of \$2,000 a year; the other from Richmond offering \$750 a year for work in China. He accepted the latter and spent 40 years in China.

W. E. Tynes desires to visit the churches in Southwest Mississippi holding meetings for Bible study and the promotion of the devotional life, meanwhile representing the Baptist Record with a view to putting it in every Baptist home. On short visits he would give his chart lectures, one or more, on the life of Christ. The chart is said to be the most ingeuous thing ever invented for studying the life of our Lord, and all Bible students should hear him in one or more of his lectures. Write him at Oskyka, Miss.

Pastor H. W. Provence and President J. W. Provine, of Clinton, have secured a stereopticon outfit and mounted it in the upper chapel of Mississippi College. On the evening of first Sunday Dr. Provence gave a most interesting illustrated lecture on China showing on the screen views that he and his collaborators had taken in that great country. This lecture ought to be delivered all over the State. It gives the ones who hear and see it a clearer idea of the work and the need for workers. Through the eye, it is said, more than ninety-five per cent of all knowledge enters.

Ex-Governor R. B. Glenn, of North Carolina, has been engaged by the prohibition leaders of Mississippi to deliver about twenty addresses in this State during April, on such subjects as "The Nation's Call to Temperance," "Our Young Men," "Character Building in the South," etc. It is the consensus of opinion that never since the days of John P. Gough has the American platform had Governor Glenn's equal. The Western Chautauquas regard him superior to Bryan, LaFollette, or Dolliver. Florida, Alabama and Pennsylvania, which states he recently spoke in, say that the cause of temperance and prohibition were greatly elevated and strengthened by his lectures. Governor Glenn has been dated for about twenty places in Mississippi, beginning March 30th.

The liners on the high seas can now be contrasted by the wealth of their wireless equipment. Some equipments can only carry correspondence over exceedingly limited areas, while the greatest liners throw their mystic arms over enormous seas. A man's sympathies may be regarded as his wireless equipment. Some are pathetically poor and have no range beyond the circle of their own family life. Others may be sensitive over the area of their own denomination. But powerful saints have an equipment which touches the joys and sorrows of the uttermost parts of the earth. Our prayers are determined in their range by the wealth or poverty of this equipment, and I think we may say that very commonly our sympathetic correspondences are dwarfed and scanty.—J. H. Jowett.

CONTRIBUTED ARTICLES

ELECTION.

In reading account of the meeting at Pontotoc, as given by Rev. W. A. Jordan, I am somewhat surprised at the attitude of some of the brethren. The only reason in the world that we have for believing in the doctrine of election is this: That I find it clearly taught in the Bible. The only way to get rid of election is to get rid of the Bible. We are confronted, not by what philosophy teaches, nor what scholars say, but by what the Scriptures say.

Not only does the Bible teach election, but it makes it a part of the entire scheme of grace. It is the great underlying principle of the Gospel.

I once hated the doctrine of election as I hated nothing else. I was prejudiced against it. I even went so far as to dislike those who believed in it. I even had a great dislike to certain passages of Scripture which seemed to allude to this doctrine.

It made me angry to hear them quoted, even without comment. I could have reached the conclusion that I must either give up the Bible, or receive the doctrine of election; for the doctrine of election runs through the entire Bible. I do not propose to give up the Bible, for it is the most precious book in all the world to me; therefore, I must receive the doctrine of election. But some say that they believe it but never teach it. What authority have we got for refusing to teach a doctrine which we find taught in the Bible. I would not believe it if I did not find it taught there, but since I find it clearly taught there I believe it, and therefore feel bound as a servant of God to teach it. I cannot do otherwise and be true to myself and my God.

I know that our leading brethren believed and taught the doctrine of election long before I accepted it as true. So, you see, I do not accept it simply on account of what they say, and yet I would feel a delicacy in rejecting their teaching, and setting up my own judgment against them. Of course, I could do it years ago when I knew so much more than I do now, (?) but as the years have passed, and with them my early knowledge of great questions I should not like at this time to set my judgment up against our leading theological writers.

Permit me, then, at this time, to quote a few words from some of our leading preachers. Rev. J. L. Dagg, D. D., says: "All who will finally be saved were chosen to salvation by God the Father, before the foundation of the world, and given to Jesus Christ in the covenant of grace."—Manual of Theology, page 309.

Rev. J. P. Boyce, D. D., in his Abstract of Theology, page 345, after having defined the doctrine in the most unmistakable terms, says: "This theory, therefore, teaches that election is:

"(1) An act of God, and not the result of the choice of the elect."

"(2) That this choice is one of individuals and not of classes.

"(3) That it was made without respect to the action of the persons elected.

"(4) By the good pleasure of God.

"(5) According to an eternal purpose.

"(6) That it is an election to salvation and not to outward privileges."

I might add just here that Dr. Boyce is considererably good authority in some section, and among a certain class of preachers.

Rev. A. H. Strong, D. D., LL. D., in his Systematic Theology, page 427, says: "Election is that eternal act of God, by which in his sovereign pleasure, and on account of no foreseen merit in them, he chooses certain out of the number of sinful men to be the recipients of the special grace of his Spirit, and so to be made voluntary partakers of Christ's salvation."

Rev. C. H. Spurgeon, London, was considered a right good preacher for his opportunities, and from what I can learn of him he was considered fairly sound. In Vol. 2 of his Sermons, page 68, he says: "Now, first, I shall speak a little concerning the truthfulness of this doctrine (of election), 'God hath from the beginning chosen you to salvation.' Secondly, I shall try to prove that this election is absolute: 'He hath from the beginning chosen you to salvation,' not for sanctification, but through sanctification of the Spirit and belief of the truth.' Thirdly, this election is eternal; because the text says, 'God hath from the beginning chosen you.' Fourthly, it is personal: 'He hath chosen you.'

Again in Vol. 3, page 346, in his sermon on "Particular Election," Mr. Spurgeon says: "However, without doubt, it is the doctrine of Scripture, that those who are saved are saved because God chose them to be saved, and are called as the effect of that first choice of God. If any of you dispute this I stand upon the authority of the Holy Scriptures; aye, and if it were necessary to appeal to tradition, which I am sure it is not, and no Christian man would ever do it, yet I would take you upon that point; for I can trace the doctrine through the lips of a succession of holy men, from the present moment to the days of Calvin, thence to Augustine, and thence on to Paul himself; and even to the lips of the Lord Jesus Christ. The doctrine is without doubt taught in the Scripture, and were not men too proud to humble themselves to it, it would universally be believed and received as being no other than manifest truth."

Much more might be quoted from Mr. Spurgeon, but this is sufficient to show that he believed in absolute, unconditional, personal, eternal election, and was not afraid or ashamed to preach it.

Rev. John A. Broadus, D. D., LL. D., is considered by some of us as fairly good authority. I find in his commentary on Mat-

thew, page 450 (Matt. 22:14) the following: "The selection of the actually saved may be looked at from two sides. From the divine side, we see that the Scriptures teach an eternal election of men to eternal life, simply out of God's good pleasure. From the human side, we see that those persons attain the blessings through Christ who accept the gospel invitation and obey the gospel commandments."

Rev. E. Y. Mullins, D. D., LL. D., president of the Southern Baptist Theological Seminary, could hardly be classed as an ignoramus. In fact, since he has written "Why Christianity is True," and "The Axioms of Religion," two of the best books which have been published for the past fifty years, quite a number of our brethren are beginning to look upon him as a man of some ability; and since he has written his little book on "Baptist Beliefs," they have come to accept him as a fair exponent of Baptist principles. I quote from his little book, page 26: "In consequence of their sinful nature, and habitual choice of evil, men, if left to themselves, would inevitably refuse salvation. A Gospel, good news of salvation, announced to a race of sinful men and left without the active energy of God's grace to make effectual, would surely come to naught. There are two choices necessary in a man's salvation: God's choice of man and man's choice of God. * * * But God's choice of man is prior to man's choice of God, since God is infinite in wisdom and knowledge, and since He will not make the success of His kingdom depend on the contingent choices of men."

The Philadelphia Confession of Faith, chapter III, Art. 3, page 12, says: "By the decree of God, for the manifestation of His glory, some men and angels are predestined, or foreordained to eternal life through Jesus Christ, to the praise of His glorious grace; others being left to act in their sin to their just condemnation, to the praise of His glorious justice." Art. 7 says: "The doctrine of this high mystery of predestination is to be handled with special prudence and care, that men attending to the will of God revealed in His Word, and yielding obedience thereto, may, from the certainty of their effectual vocation, be assured of their eternal election; so shall this doctrine afford matter of praise, reverence, and admiration of God, and of humility, diligence and abundant consolation to all that sincerely obey the Gospel."

I have given these quotations to show what we, as a people, believe, and what our leading brethren, together with our confession of faith, teach. The teaching of these leading brethren did not convince me of the truthfulness of the doctrine. I never would have believed it if I had not found it clearly taught in the Bible. In my next article I will show from God's Word that the doctrine is true. "How firm a foundation ye saints of the Lord."

A. J. Preston.

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COMPASSION OF JESUS FOR MEN.

By J. W. Lipsey, D. D.

Article II.

Someone has said, "It is not who you are with God, but what you are." Christ died for the ungodly, whatever the sex may be. Neither is it a question as to how deep in sin the life may have gone, but are you in Christ or out of Him? The one is life and the other is death. Christ is essential for the least sinner, and He is sufficient for the greatest.

It was the compassion of our Lord that brought Him to earth for the lost. Neither pathos nor pity brought Him. These have left many lost souls in the pit when men and women are starving for compassion. Words are stones to a starving man when he is hungry. To the widow who has but scant clothing, no food, without wood or coal, in midst of winter, hungry children, but little cover for her beds, a sack of flour, a ham of meat, a half dozen pairs of shoes, and as many blankets are more acceptable to her home than all of your pity, prayers and dead faith. "Empty wagons are noisy."

James, the brother of our Lord, says:

"What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked and destitute of daily food, and one of you say unto them Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone."—Rom. 9:15-18.

Compassion is what we both want and need when in trouble, and not crystallized blessings. There were two superhuman acts in the ministry of our Savior's life. One was when He crossed the sea of Galilee and went into the land of the Gerasenes what did He expect to find there? The other was when He entered the region of Tyre and Sidon.

In these regions where we would expect least, we found most. Among the Gerasenes He found the chief of sinners, who became the chief of missionaries. In the region of Tyre and Sidon He found a lost sheep of Israel. Out of her became a princess of faith. As long as the world stands these monuments of compassion will be read. The Savior was the most self-sacrificing being in the universe.

The Master's compassion on Legion the chief of sinners. In a beating storm Jesus crossed the Sea of Galilee to reach and save a poor alien to God and a bitter foe to man. He was a man plunged into all evil, and a stranger to right and wrong.

"And they came over unto the other side of the sea, into the country of the Gadarenes. And when he was come out of the ship immediately there met him out of the tombs a man with an unclean spirit, who had his dwellings among the tombs; and no man could bind him; no, not with chains: Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. And always, night and day, he

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was in the mountains, and in the tombs, crying, and cutting himself with stones."

Here is what sin does for its victims. Strange that a human being, whose ancestor was created in the image of God, had marred that divine gift, and through sin, became a raving maniac. He now defies the Son of God, the Son of Man, the Great Physician. Who offers cures for all of man's woes. Like the men who drove the nails through the hands of Jesus on the cross, "he knows not what he does." It was a sin of ignorance, therefore it was forgivable. It was a sin of the head, therefore blindness. But He, who came to seek and save the lost, would not withhold His compassion from the prodigal son of Adam. The Master, without the knowledge or consent of Legion, had said to the evil spirit, "Come out of the man." The Sovereign had the right to deliver the creature, the work of His own hand. "Even so, Father, for so it seemed good in Thy sight." This was done that, "The purposes of God according to election might stand."

"For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth."—Rom. 9:15-18.

Friends brought a paralytic to be healed. But the Lord first healed his soul. "Thy sins be forgiven thee." "Take up thy bed and walk." The greater has the precedence. But each burden was borne through the compassion of the Lord.

Memphis Tenn.

MISSISSIPPI WOMAN'S COLLEGE

THINGS MOVE SWEETLY.

Things have been pursuing the even tenor of their way with us enlivened by a little basket ball, a little tennis and a little chicken pox.

On Wednesday and Thursday we had the pleasure of having with us Dr. H. W. Providence, of Clinton, whose visit we all greatly enjoyed. Thursday morning he spoke to our girls, bringing us greetings from our brothers and sisters at Mississippi College and Hillman, and telling us many interesting things about China.

Wednesday night, Miss C. Brehm, a W. C. T. U. lecturer, sent out under the auspices of the Presbyterian church, gave us a most helpful and instructive lecture. She is an elegant, cultured, Christian woman of fine appearance and splendid address.

Friday, President Joe Cook, of the State Normal, spent the morning with us, conducted our chapel exercises and made our girls an excellent talk. He has enrolled about 325 students at the Normal. Mr. Arthur Lee Williams, of Magnolia, spent Saturday and Sunday with us, speaking at chapel on Saturday and giving us a splendid lecture Sunday afternoon. On Sunday night he filled the pulpit at the Main street church. His lecture is called "Making Things Happen," and it is entertaining and helpful.

J. L. Johnson, Jr.

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EDITORIAL.

The Budget and the Present Crisis.

We believe in the budget first of all because it embodies the Bible plan of getting an offering from every member of the church for every object of benevolence on every Sunday that the church meets. It ought to be adopted in every church and then it ought to be worked.

Like every other good thing, it may be abused and thus work injury instead of benefit to the cause. The law was taken advantage of by sin to provoke to more and worse sin and thus produce death. The cause is subject to abuse and is by some allowed to countenance indifference and disobedience to the command of God. Indeed, the greater the worth of anything, the more dangerous when abused.

The budget plan of financing the business and benevolence of the church contemplates a system which will render unnecessary high pressure collections for its regular objects of benevolence. But it is an abuse of the budget to wait until the time when money needed for an immediate crisis and then resolve to adopt the plan without providing for the time already gone by. That looks so much like flinging a duty in a great emergency. It is equally culpable to say that we do not believe in high pressure collections and refuse to give because we believe in a systematic plan when we have not been giving according to the plan.

No church deserves to live that does not participate in the work of redeeming a lost world. No church will live that does not. The fullness of life is only possible in the fellowship of service. It is only "with all saints" that we can comprehend what is the breadth and length and height and depth; and be filled unto all the fullness of God. It is a distressing commentary on the condition of any church or on the character of anybody's religion where argument or exhortation is needed to induce them to co-

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when we have worked the budget plan thoroughly and successfully, if on account of the shortcomings of other churches, the Lord's work is in jeopardy, the man who loves the Lord will not refuse to help because he has already given through a plan already adopted. We are to bear one another's burdens and so fulfill the law of Christ.

The Local Church and the Kingdom

Of all the subjects that come under discussion, deliver us from the misty, metaphysical dissertation on the relation of the church to the kingdom. That isn't the purpose of this article. Deliver us from threshing over this old straw. The purpose now is to make something green grow where the feet of controversialists have trampled the ground till it is packed hard. The business of the local church is to help bring in the kingdom. We say to help bring it in, for there is no one congregation, however numerous or wealthy, that can do it, or was ever commanded to do it. The command to make disciples, and baptize and teach them to observe all the commands of Christ was not given to a local congregation. But believers in every place were by the apostles gathered in every place to further the gospel of the kingdom. It is a sin against God for a church to be absorbed in its local interests or confine its ministry to its own community. Its interests are the interests of the whole kingdom. There is no form of service nor any place in need but demands their support.

Suppose your heart should beat with only enough strength to keep itself supplied with blood. How long would life continue? Every drop of blood has to pass through the heart but it must also go to every part of the body. That's what the heart is for.

What would a locomotive engine be worth

that could pull only its own weight?

It would be fit only for the junk pile. And

yet how frequently you hear the cry from

a church that it must take care of its own local interests.

A great church sometimes complains of local expenses being heavy. Or

they are building a house or a parsonage.

There is nothing that can relieve a church of the obligation to do its share in evangelizing the world, of giving the Gospel to the destitute elsewhere. God is calling to sacrificial effort now to save a lost world. The churches are bending themselves to the great task. See to it not only that you individually are found in the rank of helpers but that your church does its full share. It is a glorious privilege. Blessed fellowship of sacrifice and service!

Back of all this agitation is a distressing weakening of the sense of justice. Our age is afflicted with a microbe that is destroying a strict and exalted standard of righteousness. There is a sternness in justice that is essential to its very existence. It has straight edges and is four-square. It requires punishment of the guilty, punishment that is adequate to the offense. Those who would take hell out of the Bible would make the earth a hell. Those who would take jails and penitentiaries out of the land would make every other man fit for the jail. Those who would take the penal quality out of the work of convicts would open the way for more men to become convicts by removing present legal restraints. Justice to the guilty is mercy to the innocent and mistaken mercy to the guilty is cruelty to the innocent. God may be merciful. He must be just. Our mercy needs to be tempered with justice.

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operate in the effort to give the Gospel to the world or minister the grace of Christ to any need of mankind.

Tempering Mercy with Justice

There are some among us who are advocating the return to the families of convicts the proceeds of their labor on the State farms. Before this sentiment has been allowed too much latitude there ought to be some serious thinking. We are too prone to give way to a feeling of sympathy that sacrifices justice. Why not say something about giving the proceeds of their labor to support the families of their victims? In some cases the support of the family has been cut off by a murderous hand and the widow and children are left to suffer and fight an uneven battle through life, never having the material or moral support of husband and father. They go through life handicapped for lack of educational and other advantages. Why not let them be beneficiaries? The very conception of penal servitude is that the guilty man has forfeited his time to the State. If the State supports the family of the convict he may be well content for the chief restraint to crime has been removed. It is doubtful if one in ten ever makes enough to repay the State for the cost of convicting him. Most of these are never worth to the State more than an insignificant part of it, and the honest, peaceful law-abiding citizen has to foot the bill, paying to build court houses and jails, pay judges, prosecuting attorneys, jurors and witnesses. All the convicts could make in the next fifty years would not pay for these things that are already done.

It is probable that the profits are mostly from the labor of negro convicts; and exceedingly doubtful if the advocates of returning the profits to the family would be willing to apply the profits where they belong. The legislature could do well to look before they leap into such a measure as this.

No church deserves to live that does not participate in the work of redeeming a lost world. No church will live that does not. The fullness of life is only possible in the fellowship of service. It is only "with all saints" that we can comprehend what is the breadth and length and height and depth; and be filled unto all the fullness of God. It is a distressing commentary on the condition of any church or on the character of anybody's religion where argument or exhortation is needed to induce them to co-

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A WORTHY EXAMPLE.

By J. A. Lee.

The worthy example to which I refer and that furnishes me with the subject for this article, is that of a Baptist church some sixteen or eighteen miles from Meridian. Some weeks since I received a letter from the clerk of this church giving me the names of six of its members who had moved to the city and had located in easy reach of Highland church of which I am pastor. Two other pastors received letters from the same church with a list of names of members who had moved into the city and located in the bounds of their churches. These letters asked that we look after these members and get them to join the churches, if possible. They also stated that the church was going to have a cleaning out and get down to the fruit-bearing branches, if possible, and it looked upon those who had moved away as a hindrance rather than a help, and so they are.

Any Baptist moving into a new com-

munity, town or city, and leaving his church

membership behind is laying a foundation

deep and strong on which to erect a state of

do-nothing.

There are at least three hundred such Baptists in Meridian, and they are

one of the many problems of the city pas-

tor. I believe every church in this land,

regardless of its location, should go over its

roll at least once a year, and, if possible,

locate every member and send to those who

have moved away, a letter of dismissal,

asking them to join the nearest church to

them and go to work for the Master. Not

that the church is anxious to get rid of any

of its members, but it will be better for the

church and also the cause.

I know there are churches that do not believe in discipline, saying we have no authority for excluding or withdrawing from a member, but I think we have just as much authority for withdrawing from a member as we have to receive one. The chief ground for withdrawing from a member is unworthy walking, and if ignoring the church in her public worship and support, both spiritually and in a material way, is not walking unworthily, pray tell me what you would call walking unworthily? It is a living, burning shame that Baptists will move everything, even to the old house cat, and leave their church letter. Some of them will live in easy reach of the church for years and refuse, or neglect, to become a member and help out the cause, and when asked about the matter, the excuse they give for not doing so is absolutely ridiculous. They say that they have a right to remain out if they see fit, and so they have, but this is one misuse of Baptist independence and where it goes to seed and brings forth a multitude of coldness and indifference on the part of the member and a lack of confidence and of infidelity on the part of the sinner whom the church member is expected to influence. What kind of an influence can, or will, a trunk Baptist have on his children or his neighbor who has a right to look to him for spiritual help? Now, this is what often occurs to a Baptist who has moved everything but his church member-

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ship. When the preacher goes out on a hunt for loose Baptists and finds one, he will say: "Well, Brother, are you a Baptist?" "Yes." "Where is your membership?" "At my old home church." "And who is your pastor?" "Well, I must confess that I do not know who they have now as I have been away for some time." "Well, what does your church pay her pastor, and how much do they help in the mission cause?" Here the poor fellow begins to turn all sorts of colors and the preacher, through sympathy for him, changes the subject. My doctrine and practice on this matter is and has ever been, when one of my members moves out of easy reach of the church of which I am pastor and in reach of another church is for them to move their membership—not that I am anxious to get rid of the member—but I know it to be better for the member and the cause.

There are many things that make against the Baptist cause, however, I will only mention two. The chief thing in the country church is the graveyard. A majority of those coming from the country to the town or city gives as an excuse for not moving their membership that their relatives and friends are buried there, and it would not look just right or be treating them just right to move. Well, after thinking over this point just a little I suppose they are right about the matter, for their relatives and friends are dead and their interest in the Lord's cause is also dead and I guess it is better to let all of the dead things stay in the graveyard together.

The thing in the city and large towns where there is more than one church is "First Church-ism." Now, I hope no one will think for a moment that I am striking at our strong city churches, for I am not, for without them our mission cause would suffer and much that is being done now would go undone and the general cause would suffer much. Many of our large or first churches are composed of three classes: top, middle and lower. The influence of a first church is felt throughout the whole city, and if they are highly spiritual the other churches will be also. If, however, they are worldly, the other churches will be likewise, and will point to the first church as its pattern. The following will serve us to illustrate what we mean. In a mountain range there are high points—low and medium points. The highest point in a mountain range has many advantage over the lower ones. They receive the first rays of the morning sun and are also kissed by the last lingering rays as it sinks to rest in the evening. It also casts the longest shadow, and has a diversity of temperature. At the base, or foot, it is usually dry, parched and withering. In the middle section there is a better temperature, one that stands for life and fruitfulness. At the top there is perpetual snow and ice.

Great preparation is being made for the Mississippi Sunday School Convention which meets at Gulfport April 8th, 9th and 10th. Mr. W. C. Pearce, of Chicago, who is adult Bible class leader; Dr. A. L. Phillips, editor of the Sunday School Expert, Richmond, Va.; together with many other well known Sunday School leaders will be present and give those in attendance much to think about. Rev. J. Benj. Lawrence, D. D., will lead the Bible period before each session.

Brother J. C. Parker didn't let the rain stop him Sunday. He did some good work in Meridian for the hospital and he has a way of picking up subscriptions as he goes along on the train.

MISSION SECTION

FOR MINISTERIAL EDUCATION, HELP!

Only ten weeks remain of this session and the board of ministerial education is in disarray. We have more than \$2,000 subscribers on our books all in small amounts, and less than the churches and pastors give this their immediate attention we will be greatly embarrassed. We have nearly ninety teacher boys and are helping forty. This takes money.

Now, brother, please give this your attention and send in promptly your pledge. Our account is heavily overdrawn now.

Cordially,

J. W. Provine.

SIGNS OF PROMISE.

The W. M. U. offerings are always a foremost of mission interest. They began early in the new year and are still coming in. They have been somewhat smaller than in former years but there have been more of them. These Christmas offerings are indeed about all that come in the early New Year. Among these are three that are in three figures, two that are in the 60's, and four that are in the 50's; quite a number at range in the 50's; a larger number in smaller amounts but all reflecting the spirit of devotion to Him Who command to evangelize the nations is an incentive on all who have been washed in the atoning blood of our Lord.

Tidings more or less encouraging have come from the churches that have made offerings to this cause. Bentiss led the way with \$155.75 with Hernando and Sherman close seconds at \$113.50 and \$118.00. Oak Ridge with \$200.00, and Brooksville with \$11.01 were steps up where Columbia waves the flag of a great victory with \$9.37. The budget of Clinton has yielded far \$25.00, at Leland Haven \$154.00, at Jackson Second \$204.75 and at Yazoo City \$0.00. Sharon, where the fragrance of that good man that went away to be with the Lord ever abides in fragrance, sends \$109.00. Hotel and Foreign Missions.

McCullum appeared like an oasis in the desert when from her treasurer there came \$50 for State Missions and so Laurel with \$18 for same cause. Lyon attests her offering in Foreign Missions with a check for \$13.00. The aggregate on my books to date shows State Missions \$3,460.14; Home Missions \$1,001.99; Foreign Missions, \$402.50. The battle royal is on; let every man and woman end each do with his might at his hands find to do.

I plead for the right and way for missions the six weeks that we left to us to do the work of our God.

A. V. Rowe.

SHORT TALKS ON THE HOSPITAL

The Progress of the Campaign.

One year ago the campaign for \$50,000 for the erection and equipment of the proposed hospital building at Jackson was launched. The services of Rev. J. N. McMillin were secured for that purpose. He began his work under difficulties many and serious. He labored with wisdom, tact and energy until the first of June, when he gave up the work in order to make preparations for the responsible position he now holds. During the month of June the hospital had no representative on the field. At the solicitation of the board of trustees, the writer took up the work the first of July. During the summer months he held meetings and took subscriptions. Most of the fall was spent in visiting associations. During October, Hospital Day was observed in several churches and Sunday Schools with gratifying results. During the last convention the board was so fortunate as to secure the services of Rev. J. C. Parker. With characteristic zeal and wisdom he has thrown himself into the work and the results have been gratifying indeed.

Although it is impossible for me to give the exact amount of cash and pledges received to date, I feel safe in saying that counting cash, notes, and signed cards, we have received about \$35,000.

These subscriptions have come from about twelve hundred persons, besides the cash contributors. Four persons have pledged \$6,000 of this amount. Several churches have subscribed as much as \$1,000, and others as much as \$500. Several brethren have subscribed as much as \$500. Thirty Sunday Schools are included in the list of subscribers, sixteen W. M. U.'s and several Y. W. A.'s. Quite a number of unions were pledged at the convention for amounts on the Annie Kate Woods memorial fund; but many of these have not yet put their subscriptions in note form, because up to this time they had not been asked to do so. Nearly three hundred have joined the "Legion Band," pledging \$1.00 per year for five years. Among these are many boys and girls and we are very anxious to see this list grow.

We are seeking opportunities to present this matter to the people in the churches. We realize that the mission campaigns are on, but as we are taking subscriptions our work will not interfere. Griffith Memorial gave over \$100 to Foreign Missions one Sunday and subscribed liberally to the hospital the next. Observation leads us to believe that the college campaign is not hurt by the hospital and vice versa. Never should one be received to the exclusion of the other. Both are our children, equally needy, and to feed one and leave the other hungry will not be parental. If every one who said in word or thought, "I am going to help the hospital," would do it now we would be through. Do something at once, be it large or small.

Bryan Simmons.

Thursday, March 13, 1913.

WHY THEY CANNOT UNITE.

Article II.

(Keep in mind that I am writing facts, as I see them, for plain people.)

The second in importance of points of difference between the Methodists and the Baptists are concerning Christian obedience, faithfulness and service.

Methodists hold that obedience, faithfulness and service are means of grace to be used by the believer to maintain the saved state and obtain the salvation of the soul in the end. That the faith may waver and fail and that then obedience, faithfulness and service will fail as a consequence and the soul lost. While Baptists hold that obedience, faithfulness and service are duties of those who are saved already by grace through faith in Christ, and that they are to be persisted in by the saved by grace for their own growth in grace to the glory of God, and for the good of mankind; and that persistence in these duties brings joy in fellowship with Christ here, results in Christian fruitfulness now, and will be rewarded by our Lord in the world to come. II Peter 1:5-8; I Cor. 3:9-15.

Baptists hold that the sinner believes to be saved and is saved in believing, which believing is a committal of the soul to God through Jesus Christ; and that being saved wholly by grace through faith, without works of any kind (Eph. 2:8-9; Rom. 4:5), the believer should serve God and obey God solely from appreciation of His greatness and goodness, gratitude for His mercy, and filial love, and not from any selfish end or purpose. At the same time Baptists hold that God's appreciation of such love, gratitude, appreciation of His mercy, and obedience and service on the part of those who are saved by His grace, is such that He blesses His children here in every act of obedience and service and will reward them in the life beyond. See I Cor. 9:17; Col. 3:23-25.

Baptists also hold that such is the Father's disapproval of the disobedience and unfaithfulness of His children that He chastens the disobedient and unfaithful here, and that such will lose, or fail to receive what would have been their reward in the life to come had they been faithful and obedient—but will not lose their salvation. See I Cor. 3:15; 11:32; Heb. 12:6-11; Rev. 3:19; Lk. 19:11-26.

Baptists distinguish clearly between salvation, which is the gift of God through Jesus Christ (Rom. 6:23), and blessings and rewards, and chastenings and losses, which are given for obedience and service, or for disobedience and failure to serve. But while believing that rewards will be given, no Baptist holds that any true Christian serves God to get a reward, but wholly and solely from gratitude and love for Him Who loved us and gave Himself for us. Yet we know that the reward is sure to the saved who are faithful and true, and all of the saved will serve some. See I Cor. 7:10-11; I John 3:3.

You can readily see the difference between Baptists and Methodists on these points. The one making obedience and service as means to secure salvation in the end and the other making salvation received by

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AN INSPIRING EXAMPLE.

grace through faith, at the beginning of the Christian life, produce the obedience and service from the spirit of gratitude and love. Because of these differences no honest Methodist could join the Baptists, neither can any honest Baptist join the Methodists without a change of belief. Honesty cannot sanction what is not believed, and this one does who joins a church which holds doctrines he cannot honestly endorse.

The third points of difference we will notice between these two denominations are concerning baptism, and the first of these is concerning the proper subjects for baptism.

Methodists hold that believers in Christ and infants and other children under the age of personal accountability should be baptized. Baptists hold that none should be baptized except those who profess to have believed in Jesus Christ unto salvation, therefore, Baptists baptize none, except upon a profession of their own personal faith in Christ.

Baptist belief and practice on this point are based on the commission as given by Christ Himself, on the Scriptural accounts and requirements of those baptized, and on the absolute lack of any mention of infant baptism in the Bible. Starting with John's baptism, Mat. 3:6; Mk. 1:5, we see that those baptized of John in Jordan confessed their sins, a thing infants could not have done. Then in Lk. 3:7-8 we see that John required those who came to him to be baptized to "Bring forth fruit meet for repentance;" another thing infants could not do. Then in the commission given by Christ, which was certainly given correctly, Matthew puts teach before baptize and Mark puts believeth before baptize, which terms exclude the baptism of infants, and there is not a hint that the order should ever be reversed.

In Acts 2:38, we find that Peter, by the Holy Ghost, put the terms in the order of the commission of Christ, putting repent before baptize, and never even hinted that the order should ever be changed. Then in Acts 8:12 we find that "when they believed Philip preaching the things concerning the Kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." But there is not the slightest mention of infants, and the believed before baptized excluded them. Beside all of this, the best Pedo-Baptist authority in the world today, "The Schaff-Herzog Encyclopedia of Religious Knowledge," Vol. 1, page 200, says: "There is no trace of infant baptism in the New Testament."

Baptists, therefore, hold that infant baptism is wrong because the terms of the instructions concerning baptism exclude it and because the accounts of baptism all fail to mention it, but instead always put something before baptism which excludes the infant from the rite, and Baptists dare not presume to change the order given by our Lord nor go beyond what is written.

As seen in the quotation from Schaff-Herzog above, it is admitted by all that "there is no trace of infant baptism in the New Testament." Therefore, it must be confessed that infant baptism is based

MISSISSIPPI COLLEGE ENDOWMENT.

By W. A. McComb.

Canton, Goodman, Pleasant Ridge, and Bullock churches raise the thermometer \$2,000.00. Then a dear good sister, whose name I am not at liberty to give, sends it still higher by a generous gift of \$5,500.00. This places the thermometer in round numbers at \$70,000.00. Much praise to the noble givers who are to be found upon every hand.

Brother Melton headed the list at Canton with \$250. His noble son, Julius, followed suit by giving \$100. His father, with tears filling his manly eyes, said, "When my boy made that gift to Mississippi College, it did me so much good I felt repaid for every dollar I had spent on him." His daughter, Miss Lucile, also made a subscription. I wish I could mention every giver by name. Every one of them has my deepest gratitude. One dear old mother in Israel gave \$100. Then a maiden, who helps care for an aged mother, went down for \$100.

A ride of twelve miles in the country and six members canvassed and only one refused to give and he said he was not able to. I guess he was not able to do much, if anything, from appearances.

God bless the noble pastors who stand by the agents in this trying world. They are a noble set of men and I thank every one of them and pray God to reward them for kindness shown His little ones.

MORE FROM MAYFIELD.

Please add \$857.00 to the report of next week's paper, as my report since last Friday night.

Fraternal,

J. J. Mayfield.

KINDLY REMEMBRANCES.

The hospital is very grateful for the gifts sent in by friends during the past few weeks. We are glad to acknowledge the following as some of the recent donations: Box of kinmons from Belzoni. Package of three kinmons without the name of the sender. Four pounds of butter, accompanied by a beautiful bouquet of flowers, from Miss Ethel Burkett, who failed to give her address. A package of towels, with no address of sender. A large box of canned fruits and vegetables from the ladies at Seminary. A quilt from Mrs. Ross, of Jackson, and one left by Brother Phillips who failed to give the name of the giver.

These gifts are very acceptable, and much appreciated, and due acknowledgment is made of them directly when such is possible. Let all who send gifts be sure to send the name and address of the sender.

Permit me to say that the hospital has a full corps of nurses at this time, and no more shall be needed until mid-summer.

Bryan Simmons.

E. L. Wesson.

TIDINGS OF THE KINGDOM

There was organized at the Baptist church of Newton on March 2 a B. Y. P. U. with twenty-one members. Officers were elected as follows: W. E. Hardy, president; Miss Kate Hardy, recording secretary; Earl Sansing, vice-president; Mrs. Jessie Nicholson, treasurer; Miss Alice Quarles, orator; Miss Willie May Perry, corresponding secretary; Odell Edmunds, chorister.

Pastor W. H. Morgan, Brookhaven: The library shower given by the Junior B. Y. P. U. on Friday night in the annex of the church was a pleasant occasion, and resulted in the receipt of fifty or more names for the library, as well as a neat sum of cash to be used in the purchase of books. Those who are interested in the supply of the best character of literature to our young people could not do better than have a part in the establishment of this library by the B. Y. P. U.

Mrs. A. D. Jackson, Colla: Sunday, March 2, was a fine day at Colla. Services in the morning were conducted by Brother McCool of Clinton who preached an impressive sermon. Sunday School occurred in the afternoon with good attendance. We had prayer meeting at night and also a lively B. Y. P. U. At times it has been almost discouraging. Our pastor, Brother Mason, having resigned, it seemed as though our little flock would be scattered to the four winds, but our little Sunday School and prayer meeting have held out well. On last Sunday Brother McCool was called into the pastorate of the church and accepted the call. By the help of God we are moving along nicely at present and looking for better things in the future.

Rev. J. M. Wellington, Quitman: I am a young preacher, only 34 years of age. I am pastor of three churches this year. I was pastor of seven last year. My work consists of the following churches this year: Pleasant Hill, Hiwanner, and Chaperal, all good working churches, though small in number of members. I was with my work at Hiwanner and Chaperal last week. I received six members, three by letter and three for baptism. We give God all the glory and praise. Brother Alex Hughes was with me in two services at Hiwanner and at Pleasant Hill on the fourth Sunday, and Saturday night before. Pray for me and my work. My time is not all taken up in summer meetings yet and will be glad to consider invitations anywhere the Lord's people might desire me.

Rev. W. E. Farris, Oskyka: Recently I spent a few days with Pastor W. E. Farris and his people in Columbia, Miss. I wish to say a word about their new church building for the benefit of other churches contemplating building. It is one of the most beautiful church buildings I have ever seen, and I have seen not a few, in all of the Southland. It combines more of the modern improvements and commodiousness with the old idea of a perfect auditorium and convenience for universal church purposes than anything I have seen. The whole building and furniture cost, I understand, about \$20,000, and the auditorium will seat 1,000 people. The building plan may be graded to cost any sum from \$8,000 or \$10,000 to \$20,000 or more. The architect, Brother J. E. Green, is an old Sunday School worker, and has made a special study of combining the Sunday School rooms, and social apartments with the auditorium purpose.

W. E. Everett: In a most impressive service the First Baptist church of Murfreesboro, Tenn.

ordained seven new deacons, February 23, 1913. The pastor, Rev. Austin Crouch, was assisted by Dr. I. J. Van Ness, of the Sunday School Board and Dr. H. H. Hibbs, financial agent of Tennessee College. Dr. Hibbs spoke of the duties, privileges, and responsibilities of deacons. He said that their work was to help produce a spiritual atmosphere. He defined the word "grave" as applied to deacons as meaning "of spiritual weight." Dr. Van Ness spoke of the relationship of the church to the deacons. It should be one of confidence. You should help them to be what you expect them to be. You should not limit their usefulness by making money affairs hard and you should be loyal to them in their plans, for they are charged with looking into the future. Outspoken love is a fundamental thing in our relation to each other. You should join with the deacons to make the spiritual atmosphere worth while and not leave spirituality to them alone. Spirituality dies when it is given to class. The new deacons are Dr. W. C. Bilbro, John Williams, A. L. Todd, R. W. Hale, all trustees of Tennessee College; Eugene Tavener, dean of the Middle Tennessee State Normal; J. Henry Burnett, business manager of Tennessee College, and A. J. Jones.

Woman's Missionary Union

MRS. T. J. BAILEY, President
Directed all communications for this department to Mrs. T. J. Bailey
MRS. J. P. HARRINGTON, Corinth Sunbeam and Royal Ambassador Leader for Miss.
MISS MARTHA BANCROFT, Winona
MISS MARIAH JOHNSON, Hattiesburg
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MRS. A. J. AVEN, Vice-President
MRS. GEO. W. RILEY, Recording Secretary

RESPONDING SECRETARY
MISS MARGARET LACKEY, Clinton
All Societies of the State should send quarterly reports to Miss Margaret Lackey,
but all money should be sent to A. V. Rowe, Jackson.

"He hath sent me to bind up the broken-hearted, to proclaim liberty to the captive."—Isa. 61:1.

NOTICE

A MESSAGE FROM WATER VALLEY W. M. U.

Societies will please send the "Central Committee Literature Fund" (ten cents per member per annum) to the office Secretary, Mrs. Rhoda Enochs, Jackson, Mississippi. Please remit by money order or by bank exchange. Do not send personal checks.

EXPLANATORY.

At the head of this column we have for several weeks past had a call for a "Central Committee Expense Fund." Because of the fact that that name is misleading it was decided at the last meeting of the Central Committee to change the name to "Literature Expense Fund." And from this on it will be so known. The object in asking for the fund was that we might have on hand a sufficient sum to enable us to have printed in letter form such papers as were helpful for future reference, and that could be a benefit to local societies such as Mrs. King's paper on "Teaching" read at our State Convention, as Mrs. Lipssey's paper, "Beginning at Jerusalem," and Mr. McElroy's paper on "How to Organize and Conduct a Society." These are mentioned merely as examples; but we have a number of splendid papers written by our ladies over the State, that will prove most helpful, but in permanent form. Because we have no money for work like this, we decided to ask for a sum of ten cents per annum per member from each society. This request is embodied in a resolution presented by our Mrs. R. L. Bunyard at the meeting of the W. M. U. during the State Convention.

Wednesday evening at prayer meeting we enjoy a most helpful Bible study. It is food for the soul to all who desire to keep God's command, "Learn of me."

The Sunday School is a great source of learning—"a field white already to harvest." It is the privilege of every soul in our little city to meet these blessings and be made a blessing, thus fulfilling the prophecy "I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing."

Christ came as a consummation of this blessing. "The Son of Man is come to seek and save that which is lost."

May we not make the fatal mistake of the Scribes and Pharisees, "Ye pay tithe of mint, anise and cummin and have omitted the weightier matters of the law, judgment, mercy and faith; these ought ye to have done and not leave the other undone."

A much needed work is always at our door and we are in the midst of dying souls. "The harvest truly is great, but the laborers are few. Pray ye therefore the Lord of the harvest that He would send forth laborers into the harvest."

Sincerely,
Mrs. J. R. Markette,
Chairman.

Many churches are now making their orders for the New Evangel song book. If you need any of these, write The Baptist Record.

Margaret M. Lackey.

T. B. Dooley, Merchant Tailor and Steam Cleaning and Dye Works, earnestly solicits your business. 228 West Capitol St., Jackson, Miss.

CONSTRUCTIVE COMPARISONS.

The following figures were prepared by Mrs. W. C. Lowndes, treasurer of the Woman's Missionary Union, for the purpose of showing us just how we stood toward our year's apportionment at the close of the third quarter. Before you look at the figures, it will be encouraging to know that we have given more to Home and Foreign Missions during these nine months than we have ever given during the same period for the past four years. But we must also remember that while we have given victoriously during the last quarter of each of these four years, we shall have to give much more during the closing months of this year if we fully reach our apportionment. May a comparison of the figures given below be constructive in its influence, thereby girding us with renewed strength which shall through prayer and gifts make possible a victorious financial report at the St. Louis Jubilee.

Amounts Given by W. M. U. Societies and Bands in the Three Quarters Ending February 1, 1913.

| State | Foreign | Home | S. S. | Board | Margaret | Home | Training | School | Totals |
|-------------|-----------|-----------|---------|--------|----------|-----------|----------|--------|--------|
| Alabama | \$491.07 | \$1934.23 | \$44.37 | \$5.81 | \$21.95 | \$7497.43 | | | |
| Arkansas | 1572.92 | 1012.24 | .... | 11.00 | 21.30 | 2617.46 | | | |
| D. C. | 216.15 | 134.26 | 19.25 | 5.00 | 12.00 | 386.66 | | | |
| Florida | 985.41 | 363.06 | 34.95 | 36.00 | 136.50 | 1555.92 | | | |
| Georgia | 6467.26 | 2986.40 | 209.72 | 17.60 | 19.41 | 9700.35 | | | |
| Illinois | .... | .... | .... | 4.10 | 5.00 | 9.10 | | | |
| Kentucky | 5497.68 | 1392.68 | 55.75 | 48.45 | 444.98 | 7439.54 | | | |
| Louisiana | 812.30 | 595.55 | .... | 18.50 | 51.25 | 1477.60 | | | |
| Maryland | 854.81 | 535.56 | 12.25 | 14.25 | 91.25 | 1508.12 | | | |
| Mississippi | 3257.35 | 2114.53 | 50.15 | 57.00 | 309.35 | 5788.38 | | | |
| Missouri | 3200.92 | 1430.56 | .... | 64.47 | 66.85 | 4762.80 | | | |
| N. Mexico | 13.40 | 3.20 | .... | 4.38 | 10.37 | 31.35 | | | |
| N. Carolina | 6753.60 | 7459.40 | 123.72 | 114.31 | 1079.70 | 15530.73 | | | |
| Oklahoma | 312.93 | 255.37 | 27.87 | .... | 202.51 | 798.68 | | | |
| S. Carolina | 13221.64 | 4843.54 | 220.61 | 126.23 | 1062.76 | 19581.78 | | | |
| Tennessee | 6082.68 | 4055.16 | 45.70 | .... | 2.00 | 10185.54 | | | |
| Texas | 6913.25 | 4534.00 | 118.13 | 62.85 | 137.28 | 11765.51 | | | |
| Virginia | 19868.22 | 4368.65 | 123.51 | 150.00 | 1450.00 | 25960.38 | | | |
| | \$1621.59 | 38018.39 | 1085.98 | 739.95 | 5131.46 | 126597.37 | | | |

Amounts Still to Be Reported to Meet the Apportionment for the Year.

| State | Foreign | Home | S. S. | Board | Margaret | Home | Training | School | Totals |
|-------------|------------|------------|----------|----------|-----------|-------------|----------|--------|--------|
| Alabama | \$4758.93 | \$4865.77 | \$55.63 | \$54.19 | \$548.05 | \$10282.57 | | | |
| Arkansas | 1427.08 | 1987.76 | 25.00 | 9.00 | 188.70 | 3637.54 | | | |
| D. C. | 583.85 | 365.74 | ** | 20.00 | 48.00 | 1017.59 | | | |
| Florida | 2014.59 | 1636.94 | 5.05 | ** | 63.50 | 3720.08 | | | |
| Georgia | 20932.74 | 15213.60 | ** | 157.40 | 1530.59 | 37834.33 | | | |
| Illinois | 380.00 | 700.00 | .... | .... | 90 | 1095.90 | | | |
| Kentucky | 5802.32 | 4407.32 | 44.25 | 51.55 | 570.02 | 10875.46 | | | |
| Louisiana | 1587.70 | 1804.45 | .... | 6.50 | 183.75 | 3582.49 | | | |
| Maryland | 2445.19 | 1664.44 | 37.75 | 15.75 | 158.75 | 4321.88 | | | |
| Mississippi | 3042.65 | 2185.47 | 49.85 | 18.00 | 70.65 | 5366.62 | | | |
| Missouri | 2099.08 | 1269.44 | .... | ** | 458.15 | 3826.67 | | | |
| New Mexico | 206.60 | 246.80 | .... | 5.62 | 9.63 | 468.65 | | | |
| N. Carolina | 8246.40 | 2640.60 | 126.28 | ** | ** | 11013.28 | | | |
| Oklahoma | 537.07 | 594.63 | ** | ** | 10.00 | 1141.70 | | | |
| S. Carolina | 4878.36 | 7356.46 | ** | ** | 33.77 | 140.24 | 12408.83 | | |
| Tennessee | 7917.32 | 5344.84 | 154.30 | 75.00 | 573.00 | 14064.46 | | | |
| Texas | 12186.75 | 11066.00 | 16.87 | 17.15 | 462.72 | 23769.49 | | | |
| Virginia | 7331.78 | 10631.35 | ** | ** | ** | 17963.13 | | | |
| | \$86378.41 | \$73981.61 | \$514.98 | \$494.83 | \$5020.75 | \$166390.58 | | | |

** **—Full apportionment has been already received.

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Bollwinkle Seed Co. (Ltd.), 521-E Dumaine St., New Orleans, La.

THE DOCTRINE OF ELECTION.

I have enjoyed reading the report of the Northeast Mississippi Bible Institute. Such meetings should be profitable. I wish we had more of them, but regret to have to note the agreement among the Baptists on election, although really so much disagreement after all, admitted he was not strong on

Another could not accept unconditional election. The Methodist brother (Baptist) said he studied election for four weeks and didn't know any more about it than he did when he began. He believed in it but never preached it.

It may be that if this brother would prepare a sermon on the sovereignty of God he would develop a desire to preach on election. The Methodist brother denied the charge that Methodists taught salvation by works, but taught "salvation by faith d faith was not a work." It may be true, and I rather think it is, that Methodist friends do not teach salvation by works, but they certainly seem to teach and believe in works in order to keep themselves saved.

The lamented Sam Jones said that Methodists never had any doubt about their salvation, but were constantly worrying for fear they would lose it. While the Baptists had no fear of losing it, they were in trouble fear they didn't have it! But, return to the subject of election, beg, out of courtesy to our Methodist brother, to copy from the notes John Wesley some things that may be interesting, on second chapter of

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You Look Prematurely Old

Because of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR DRESSING. Price \$1.00, retail.

SUNDAY SCHOOL LESSON

TO BE STUDIED WITH OPEN BIBLE
By L. E. BARTON, D.D.

March 22.

ISAAC AND REBEKAH.

Gen. 24.

Motto Text: "In all thy ways acknowledge him, and he will direct thy paths."—Prov. 36.

Why not call the subject, "A Christian Courtship?" Or "Exercising Faith in Seeking a Wife?" We might call it, "How a Rich Man Married Off His Son." Our motto text could not be more appropriate—"In all thy ways acknowledge him."

Suffer another remark under this head. It is quite risky for one to marry out of his denomination. I know Cupid has not studied theology and is an ignoramus concerning church history. But I see everywhere religious lives blasted, moral conscience blunted and the truth for which Christ died hindered by the union in marriage, of persons of different faiths.

Cases have come under my observation in Mississippi where one partner could not live with the other without joining his church.

Some of them have very broadly hinted as much. The conduct of the other spouse amounted to bitter persecution.

The one who yields, in some instances, lives a life of doctrinal insincerity by endorsing and teaching what is not a matter of conviction, but conceded to be opposed to God's word and hurtful to human souls.

There are cases in my own town, however, that these strictures would not apply to at all; cases where each one has a "sweet reasonableness" and broad charity that deliver them from every snare of the kind.

But one would better think and pray a great deal before he takes a life companion from another faith.

A Homiletical Point for Preachers.

The incident is not regarded as typical at all, but no symbolism furnishes a better illustration of union with Christ than does the marital relation.

Finding a wife for Isaac is very like finding a bride for Christ.

And what did wise old Abraham do? He made a grand display of his wealth to the woman—the very thing God does in approaching a soul.

He tells of his great love, his finished atonement, his marvelous kingdom.

Eliezer did likewise.

He pleaded the riches of his prince.

If preachers would spend more time telling of the princely wealth of the Bridegroom more folks might fall in love with Him.

The samples that some display in talking of the follies of the flesh and saying naught of the riches of grace in Christ Jesus are enough to surfeit and disgust, rather than win, buyers of heavenly wares.

What Is Good Blood?

Let no one think it a matter of indifference as to what sort of fore-

of God plights the troth with a slave of the devil. Abraham was too wise a father and too good a man to run such a risk. He made his servant swear that he would not take a wife from among the heathen for Isaac. Parents then had control of their children's marrying. They ought to have more influence in the premises now, if they would use it in faith, as did Abraham.

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If preachers would spend more time

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NEWS IN THE CIRCLE
MARTIN BALL

Rev. C. S. Ellis has resigned the care of the First church, Latonia, Ky. His future plans are not yet determined; but he will not be idle long.

Rev. W. L. Head goes from Fort Worth, Texas, to Chattanooga, Tenn. It is stated that hundreds have been led to Christ through his evangelical efforts. He is a strong man.

The North Mississippi Baptist Sunday School and B. Y. P. U. program of the convention will be printed next week and mailed out. The convention meets with the First church, Grenada, April 15.

Dr. R. G. Bowers, president of Ouachita College, Ark., has accepted the hearty unanimous call to the First church, Little Rock, Ark. Rev. E. P. Allridge will continue as supply until Dr. Bowers reaches the field.

State Evangelist S. W. Kendrick lately assisted Pastor W. J. Setzer, of Johnson City, Tenn., in a gracious meeting. There were 28 additions. The services were said to be the best in the history of the church.

Evangelist J. H. Bennett recently closed a meeting with the church at Caldwell, Kansas. There were 40 additions to the church and the town stirred as never before. Singer W. G. Lewis led the music.

General Evangelist M. T. Ham has closed a great meeting at Bay City, Texas. One hundred and forty-nine have already joined the church and it is stated that 77 others will join. It was a great soul-winning campaign.

Dr. R. T. Hanks, of Texas, has been appointed general missionary for Central West Texas. It is thought he will accept. He is familiar with all that section of Texas, and is in a position to accomplish great things for the Kingdom.

President R. A. Kimbrough, of Union University, Jackson, Tenn., has resigned and accepted the pastorate of the First church, Abilene, Texas. We were so anxious to locate him again in Mississippi. He did such splendid work at Tupelo.

Pastor J. W. O'Hara, of Newport, Tenn., is in the midst of a great meeting. There had been 106 additions at last report. There were 89 by baptism. Dr. P. T. Hale preached for him last week and raised over \$700 for the Seminary endowment.

Rev. L. T. Hastings has resigned the church at Columbia, Tenn., and accepts the missionary work of the Chickasaway, Okla., church. Brother Hastings is unmarried, but will soon enter the matrimonial state. His lady love lives in Oklahoma. See?

Pastor E. A. Cox, of Lenoir City, Tenn., was recently aided in a splendid meeting by Rev. J. Herndon Wright, of Nashville. The church was greatly revived; backsliders were reclaimed and 41 were added to the church—most of them by baptism.

Dr. Ben Cox, who so recently came to the Central church, Memphis, Tenn., from Little Rock, is much encouraging every energy to save a "down town" church. He craves the prayers of all Christians in behalf of his difficult task.

After three successful years of hard work, Rev. I. N. Langston gives up the work of educational secretary in Teas, and accepts the pastorate of the Franklin church, that State. He speaks kindly of the service and fellowship with Dr. A. J. Barton and his helpers.

Editor P. I. Lipsey filled the pulpit of the First church, Winona, last Sunday, to the joy and profit of all who heard his excellent sermons. Some new subscribers were booked for The Record. In the afternoon he preached at Hay's Creek, five miles east of Winona.

Dr. J. B. Gambrell gives a fine editorial in The Baptist Standard on "A Suggested Plan for Sunday School Lessons." He thinks the present system of lessons is incurably awkward and inefficient—worse than defective. The system he suggests is on an entirely different plan.

Dr. R. C. Buckner, wife and daughter, will sail for China March 20 to attend the missionary conference. Dr. Buckner has one son and a grandson, who are doing noble work as missionaries in that country. Every inmate in the great Orphans' Home at Dallas, Texas, it is thought, will give something to help pay his expenses.

Last Sunday Pastor W. A. Hewitt observed the first anniversary of his pastorate of the Central church, Dallas, Texas. His text was, "I was not disobedient to the heavenly vision." One year ago the membership was 500; now it is 700. The congregation about half filled the house; now its capacity has been reached. Sunday School numbered 150; now 400. Great things have been accomplished. We knew it would be that way.

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The Baptist Record, Jackson, Miss.

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Those who use

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can tell you how easily it is to grind the best meal, and how profitable they find it grinding for their neighbors. If you will write us stating the kind and amount of power you have, we will tell you some facts about meal grinding that will surprise you.

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Mrs. Winslow's Soothing Syrup

Has been used for over SIXTY-FIVE YEARS by MILLIONS OF MOTHERS for their CHILDREN WHILE TEETHING, WITH PERFECT SUCCESS. SOOTHES THE CHILD, SOFTENS THE GUMS, ALLAYS ALL PAIN; CURES WIND COLIC, and is a safe remedy for DIARRHEA. Sold in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup." No other kind. Twenty-five cents a bottle. AN OLD AND WELL TRIED REMEDY.

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EUREKA FISH NET CO., Griffin, Ga.

NEW BOOK From the Bar-Room to the Pit and Mission Fields of Africa.

The author is the son of a former Chicago saloon keeper; converted, but not until he fell into the depths of sin. He becomes a flaming Evangelist—a live wire for God. Later makes 8 trips to darkest Africa as a Missionary. 36 chapters. 400 pages in cloth. Gold lettering. \$1.00, 12c extra by mail. Address **FRED WEISS**, Dept. 26, Shenandoah, Iowa.

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"STAR" combination for cleaning and polishing kinds of Russell or tan shoes, 10c.

"BLACK WHITE" (in liquid form with sponge) 10c.

"BABY ELITE" combination for gentlemen to take pride in having their shoes polished. Restores color and lustre to all black shoes. Polish with brush or cloth, 10 cents.

"ELITE" size, 25 cents. If your dealer does not keep the kind you want, send price in stamps for full size package, charges per

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Take the Old Standard GROVE'S TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effective form. For grown people and children, 50c.

SEMINARY LETTER.

After a few days of ideal weather mother earth has again pulled up the white blanket and is tucked in head and ears—this to remind us that spring is not yet. Our winter, so far, has been very mild and we are hoping that it will continue so to the end.

There is some sickness at present among the students. Several have had right severe attacks of the grippe, causing them to lose a few days from their studies. The writer has been one of this number. Brother Petty, one of our Mississippi men, is now very sick of pneumonia. We are glad, however, that he has passed the crisis and seems to be improving. Mrs. Gardner, the wife of one of our teachers, is also critically ill.

God bless and spare his life for many years in leading thousands to the open arms of the Savior.

I am, very fraternally yours,

Stephen A. Northrup,

Pastor First Baptist Church.

Last missionary day in the Southern Baptist Theological Seminary, Dr. M. P. Hunt lectured the students on the allotment of territory to the various denominations in the West. Such a plan conflicts with the foundation principle of Baptist liberty.

The fifth Sunday meeting of the Yazoo Association will be held with the mission church, five miles from Winona, beginning Friday night before the fifth Sunday in March. A meeting of the executive board is called for that time.

Perhaps, just a word here as to

the care a sick person receives in the Seminary would not be amiss. He receives the very best attention. Upon entering the Seminary each one pays a medical fee of two dollars. This covers his doctor's bill and nurse fees for the session. If his sickness is serious, he is carried to an infirmary where he receives the

best medical attention and all the nursing his case requires.

I trust I will be able to report in my next letter, "All's well."

We have had several prominent visitors with us since I wrote last,

but I will not attempt a report of

their messages here.

The Seminary

should and does get the very best

that's going in this line.

J. D. Franks:

New York Hall, Feb. 25, 1913.

Cancer-Free Treatment.

The Leach Sanatorium, Indianapolis, Indiana, has published a booklet which gives interesting facts about the cause of Cancer, also tells what to do for pain, bleeding, odor, etc. Write for it today, mentioning this paper.

TO PASTORS AND CHURCHES
SEEKING AN IDEAL EVANGELIST.

Kansas City, Kan., February 24, 1913.

Of my own accord and free will I desire to make the following statement:

I have never had an evangelist in

my pulpit until the Rev. Ray Palmer,

D. D., entered it. A bad throat con-

dition caused me to canvass the

country for a good safe Gospel evan-

gelist.

I had known of Dr. Palmer's ex-

cellent record as a pastor in Mis-

souri; had also heard of his good

work as an evangelist. I prayed over the matter anxiously and long.

Rose from my knees with the feel-

ing that Brother Palmer was the

man. He came; we saw; he con-

quered. He handled vital truth

without gloves; kind, but firm as a

rock in its presentation; he stood on

the mountain tops of Sinai and Cal-

vary; both the law and the gospel

harmonized in every sermon he

preached, in every appeal he made.

His discourses were of a high order,

exceptionally so. Most evangelists

exhort; he preached. God blessed

his two weeks' service with us in a

marked degree. Some 75 have

stepped over the line. He harvested

carefully. We shall glean after him.

God bless and spare his life for

many years in leading thousands to

the open arms of the Savior.

I am, very fraternally yours,

Stephen A. Northrup,

Pastor First Baptist Church.

With proper cultivation you will greatly increase the

yield and work wonders in producing large, full ears with

plump, sound grains of corn—that bring good prices

and big profits. Our FARMERS' YEAR BOOK or

almanac for 1913 tells how to make the most profit out

of corn-growing. One will be mailed you free on request.

Most Certainly—Go To Your Doctor
And why not? Yet some people act as if a medicine could take the place of a doctor! The best medicine in the world cannot do this. Have a family doctor, consult him frequently. If we did not believe doctors endorsed Ayer's Cherry Pectoral for coughs and colds, we would not offer it to you.

J. C. Ayer Co.,
Lowell, Mass.

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"THE NEW EVANGEL"

has proven its worth

With a Run of 505,000 Copies in 22 Months

An Unsurpassed Record

Ask anyone who has ever used this book, and you will get a worthy testimony.

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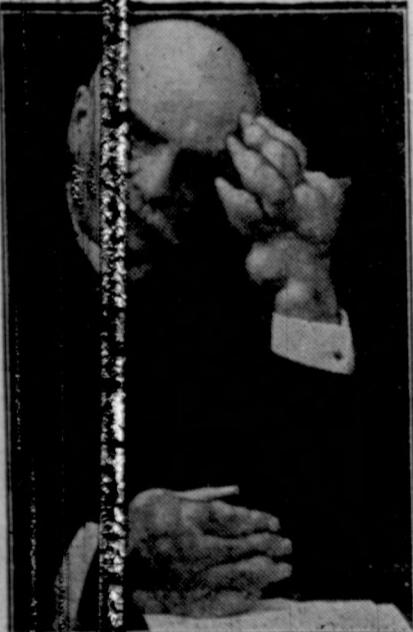
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Brother W. M. Burr writes from Maitland, Florida: My prayer is that God will most graciously bless and prosper you. I hope to see my Mississippi friends before the end of March. This beautiful land grows more and more beautiful as spring comes on. The orange trees are in bloom and the air is laden with the fragrance. The old crop of fruit is nearly all on the market. Still it is not an unusual sight to see trees golden with fruit and white with blooms.

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Memphis, Tenn.—Mrs. Emma D. Looney, of this place, says: "I suffered misery for nearly eight years, but since taking Cardui I am much stronger, and I haven't missed a single meal. I hardly know how to express my gratitude." Don't worry about your symptoms—Cardui doesn't treat them. What you need is strength. Cardui helps you to get it. Take Cardui, because other tonics and medicines do not contain its peculiar and successful ingredients, imported especially for its manufacture. Half a century of success has stamped Cardui with the seal of public approval. During this time, Cardui has benefitted a million women. Why not you? Try it today.

HOUSTON'S AWFUL TRAGEDIES.

I suppose the brotherhood has noted with sympathy and, I trust, much prayer, the accounts of the awful tragedy in Houston. On January 6th, Mr. J. C. Williams, one of our best young men, a deputy Chancery clerk, went home to dinner to find his wife, a charming little bride of less than two months, had been murdered and thrown into the cellar

under the house. A negro was hanged in what was considered conclusive evidence. The following day another negro confessed to the crime and was burned. While no punishment could have been inflicted commensurate with the crime, yet a larger part of the citizenship were very loathe to see the days of the "burning of Nero" return, but with the town filled with men from over the country with hearts set on that kind of morbid revenge, quiet submission to the horrid stigma was only inevitable.

As lamentable and tensioned as conditions were, some secular papers wrote very much. There was no semblance of a race riot. In fact, the best negroes expressed themselves as desirous that justice be meted out.

The sad tragedy of the killing of Mrs. Williams occurred within just four years to the day and hour of the heartless murder of our dear Brother W. T. Hudson. We are not

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prepared now to understand strange mysterious providences may the God of all grace give more faith—the faith.

Asking your prayers for Hou and especially for the broken-hearted young husband, Mr. William am,
Yours in Christ,
G. W. Rile

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Easter Cards

The sending of an Easter greeting to one's friends or scholars seems to be the rule and not the exception. Nothing can be more appropriate than a card or booklet with some symbol of the new life—beautiful flowers and other designs, each with an acceptable and timely sentiment.

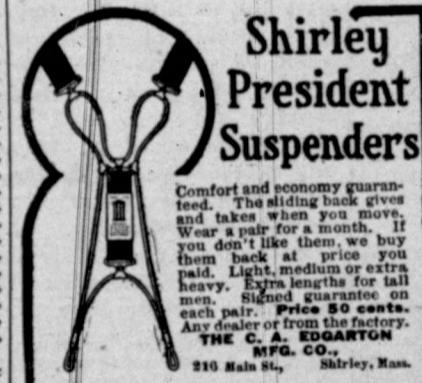
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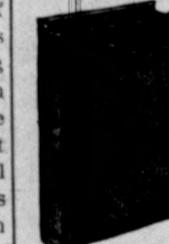


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